

in 1887, and brother J. Allen Miller in 1892. In 1895, brother J. M. Bowman came. All of these are well remembered, and their work is much spoken of yet.

But the preachers in whom we are now especially interested, are those who shall be the workers when present laborers are no more. Brother Jacob Shank of Chaparral, is well along in years, but his brethren called him to serve them in 1896, when he was ordained by Brethren Wolfe and Garman. He is much loved by his people, and is doing good service in their midst. Wesley Wimer also of the Chaparral congregation, was elected and ordained to the ministry but a few months ago. He is a young man of deep convictions and no ordinary obstacle will deter him from the work for which he is preparing. He is now in school in the Stockton Business College, fitting himself for teaching, in connection with which he intends to preach until he has had sufficient experience to pursue the greater calling alone. California needs him, and he is just the man for the need. In the Turlock congregation, two young men have been called to, and accepted the ministry, during the last year. They are cousins, Geo. F. and D. E. Ronk, both of whom are somewhat known by their recent contributions to the columns of this paper. The former is also in school at Stockton, preparing for his high calling. I believe the brotherhood will hear great things of him in the years to come. He is a young man of great promise, who loves the Lord and will do valiant work for him. His cousin D. E. is at present in the employ of the S. P. R. R. Co., as operator and agent. His geniality and constant good nature and cheerfulness, fit him peculiarly for pastoral work as well as other departments of ministerial service. We look hopefully forward to the time when his preparation shall be complete, and he enters fully into the work. The fathers of these young men also, D. W. and C. Ronk have been called to the ministry and are excellent helpers of the pastor, though they do not exercise much in that high office.

Other brethren have done good work, and the names of Doty, Powell, Senger and McDonald were well known in times gone by, but their voices are heard no more. The active workers of the present in this great state 800 x 250 miles, are only Brethren Wolfe, Nicholson, Shank and myself. The ministry of the past, has like the church, been too often on wheels, and the wheels have unfortunately, carried many far away from the scene of their labors in California, but some have "fallen asleep" in Jesus. The rainbow of the promise of better things seems more distinct now, and trusting in the promise we press on,

hoping yet to see the good work reach outward until it envelops all communities of this commonwealth.

Lathrop, Calif.

#### BEAUTY OF A LIFE OF SERVICE

R. R. TEETER

The term beauty in its natural signification is appropriated only to objects of sight, but figuratively it expresses every thing that is eminently agreeable, or the most noted of all the qualities that belong to single objects.

A life may be lived so that many of its qualities are agreeable to the extent of the beautiful.

There is perhaps no life that brings out the beautiful so much as a life of service. And there is no service so beautiful as service of Christ.

While Christ's life is filled with beauty nothing makes it more beautiful than his service. He showed beautiful traits as Master, a loving disposition as Lord, but O, the beauty of his *service*! What a lesson—he who would be served must serve.

The pages of history record the deeds of noble and heroic men and women. But those whose memories linger most sweetly with us are the ones who spent a *life of service*, serving Christ or serving humanity for Christ's sake.

As long as humanity keeps a record of the past, so long will the beautiful life of service of Florence Nightingale inspire others to emulate her life. We may never have the opportunity to serve as she served, but the admonition comes to us, "do with thy might what thy hands find to do."

It is not the great deeds of service that make our lives beautiful, but conscientious faithfulness in little acts of service. A cup of cold water given to a thirsty child in the name of a disciple is a more beautiful act than to endow an already wealth-laden institution with a quarter of a million dollars. (Yet some good brother might give ten thousand dollars to Ashland College and receive the reward of one who gives a cup of water in Christ's name.)

Men and women strive to make their outward lives appear beautiful and attractive to others, and take great pains to hide any marks of plainness of features, forgetting that a life of service will hide more homeliness than all the skill of cosmetic art.

How simple the remedy! How radical the transformation! Who would not live a life of beauty! Then live a life of service, not serving self, but serving others and God.

North Manchester, Ind.

Only that person worries who is not willing to let the Lord do his own work. He who trusts God fully, never wears a wrinkle of care.

#### FREE GRACE

MRS. EMMA S. REYNER.

The grace is to give strength to keep the believer from falling. After it is accepted, there is no more trouble about our standing firm. See Romans 5.

Therefore being justified by faith we have peace with God, thro our Lord, Jesus Christ. By whom also we have access by faith unto this grace, access unto this grace wherein we stand and rejoice in hope in the glory of God.

In these two verses there are three precious words—peace, grace and glory. We look back to calvary and there, by faith, see the Son of God, bleeding and dying for our sins, and the blood brings peace to our guilty conscience. Then we have grace for the present, grace from day to day, and then the next thing is glory which we will have in eternity. They are precious words—peace for the past; grace for the present; glory for the future. Why, my brethren, the best is in store for us; we shall see the king in his glory and by and by when we reach those realms of eternal delight, after we have passed thro this land.

Then there is another thing—turn to Romans 5:21 and read: That as sin hath reigned unto death, even so might grace reign thro righteousness unto eternal life by Jesus Christ, our Lord. Sin hath reigned unto death. This is like the old saying, "The end of the rope is the end of the law." The grace of God is not like that sin reigned unto death, but the grace of God reigns to life eternal.

If we have Jesus we are not going to perish. All the grave can do is to shelter our body. There is a life beyond for every believer who accepts grace. Oh, the glorious grace, the matchless grace of God. How it ought to lift us up and how each one ought to praise God day and night. A verse of the beautiful hymn illustrates the thought:

Free from the law, oh, happy condition,  
Jesus has bled, and there is remission.  
Cursed by the law and bruised by the fall,  
Grace hath redeemed us once for all.

Grace hath redeemed us, we are brought out from under the curse of the law. Grace was the end of the law. Therefore if I am in Christ, the law hath spent its force and I am free from it. See Romans 6:14, 15: For sin shall not have dominion over you for ye are not under the law but under grace. What then? Shall we sin because we are not under the law but under grace? God forbid.

I send this in Jesus' name in faith believing it will do good for the upbuilding of the kingdom. I can testify with the apostle of old, "It is not I that speaks, but Christ that reigns within." Yours in the work of winning precious souls to Christ.

Stockton, California.